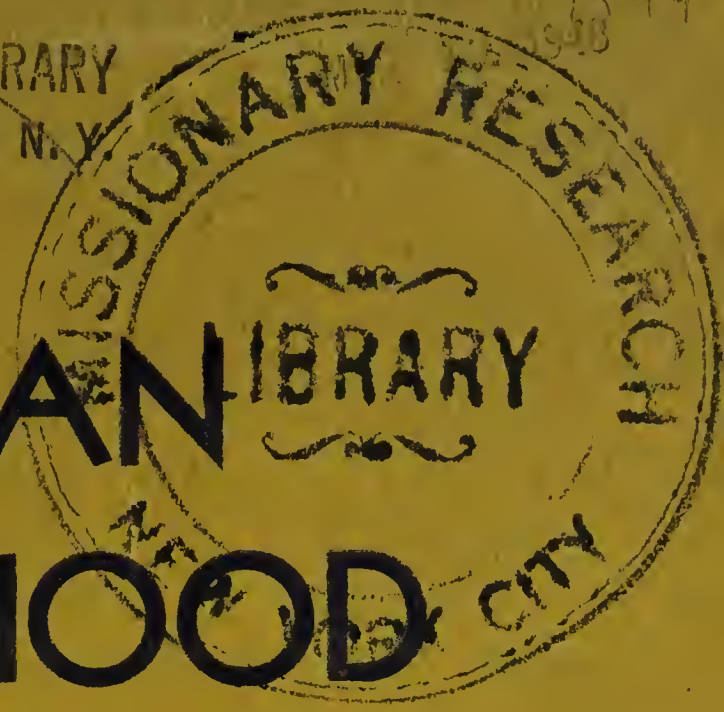
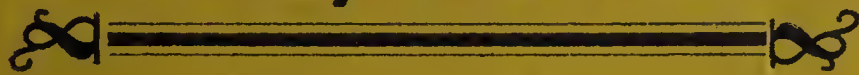


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CHRISTIAN BROTHERHOOD

In Theory and Practice



BY

TOYOHICO KAGAWA

AND

E. R. BOWEN



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Editor's Preface

Dr. Kagawa has come to Indiana and Ohio leaving behind him new visions of the heights and depths of the Christian gospel. The Indiana and Ohio sections of the Kagawa Itinerary committee felt that the things said were so valuable that they should be put in permanent form. The result is this pamphlet, which was first prepared with the idea of simply giving those who had listened to Dr. Kagawa an opportunity of reading and studying at leisure the things they had heard. Afterward the suggestion came from Miss Helen Topping that it be made a part of the Friends of Jesus series. We are more than happy to have it become a number of that invaluable publication.

In addition to Dr. Kagawa's material we have included a challenging address given at Columbus, Ohio, by Mr. E. R. Bowen, secretary of the Cooperative League of the U. S. A.

Limitations of space made it necessary to leave out some portions of the original addresses but every effort has been made to omit nothing which would seriously detract from the spirit and logic of either Dr. Kagawa's or Mr. Bowen's thinking.

—ELLIS COWLING, Editor.

Christian Brotherhood and the Cooperative Movement

BY DR. KAGAWA

In the Orient we had Nestorian Christianity just about 1,300 years ago: in the year 635 A. D. For more than eighteen years, Christianity was the state religion of China. They sent missionaries to Japan, so we had Nestorian missionaries in Japan about thirteen centuries ago. In Kyoto, the old capitol of Japan, there still stands an old Christian church. Today it is a Buddhist Temple.

Nestorian Christianity disappeared from Japan because the churches were divided. There was the Western and Eastern church and the Eastern church did not help the Western church. Also the Nestorian Christians preached only doctrine and did not try to teach the love of Christ.

Today, it is very interesting to note that of the 53 sects of Buddhism, two have adopted the teachings of the Nestorian sect. We have the "Logos Shingon" meaning "true word". This sect adopted all the teachings of Christianity of the creation and of Heaven and Hell. At the altar of the temple they have the instruments of the Holy Sacrament of the Christian church and vessels of baptism.

The other sect is the Trutshinshu. They have at the center of their temple an emblem of the revered Absolute. They adopted the teaching of the Cross of Jesus.

The Eastern Church became very mystical and dropped the practice of love and kindness. While in the Western Church, we had Benedict, Bernard, Francis of Assisi, Erasmus and the wonderful brothers of the Anabaptists. I don't say all Anabaptists are good but the Swiss Anabaptists were wonderful people.

In the Seventeenth century we had the Pietistic movement and the Brethren movement; the Quaker movement; the Moravian movement in Germany; and John Wesley. We must understand the history of brotherhood in the Christian Church. If we could have had Christian brotherhood in the Orient probably Christianity would not have disappeared. Why only preach the doctrines? You can convert the doctrines of Christianity into Buddhism. For instance, in Japan, there is a very strong movement—one Shinto sect, which is called "Heavenly Reason." They say that the Christian God is the God of "Heavenly Reason" and they never attack the Christian God. They have thousands of adherents and they are adopting the principles of the Brotherhood movement. If they adopt the Christian Brotherhood movement it will become stronger; because in the Orient many are eager to preach doctrines and theories too difficult to be understood by common people. Love is very easy to understand but theology is much more difficult. There is the danger in the Orient that missionaries will preach only difficult theology and forget to be practical with love and kindness. And it is very funny that in Church history we ignore the history of brotherhood. We have only the history of doctrines and the history of wars. The other day I was talking to a congregation and I said that we must rewrite the history of the

Church and the minister said to me, "Dr. Kagawa, when we live in a comfortable way with love and kindness, we never write diaries, but when we have sickness or turmoil and strife, then we write diaries."

Let's rewrite the history of Christianity recording the practice of brotherhood and kindness. Now, from the beginning of Church history, starting with the Cross of Jesus, we have a most wonderful history. In the first century they had the most wonderful time in Rome. Early Christians never fought against enemies. Christians never served as government officers. Christians were a most wonderful people in the early centuries. For instance, take the hospitals in those times. The first hospitals in Rome were built by a Senator of the city, who upon seeing the thousands of slaves deserted on the island of Tiberius, ceased to be a Senator and founded the first hospital in Europe. You remember that the great theologian, Origen's father joined the Nursing Guild to nurse the people who were suffering from sickness. They were called Paraboani. It means "daring people", daring the dangers of disease. They risked their lives to nurse the poor sick people. That kind of Christian spirit is wonderful. It promoted the propagation of Christianity. Doctrines have power but doctrines cannot convert the people absolutely. Love and blood and fire can consume egotism and selfishness.

In the third century, many missionaries went into northern Europe. There was St. Patrick. In the fifth century, the Roman Empire was broken to pieces. Augustine, the theologian of love and religion, wrote that wonderful book "The City of God." In the sixth century there was Benedict. He put three things into practice in his life: prayer, labor, and love. These things are so common we ignore the importance of the Benedictine movement. But for more than six centuries the Benedictine Order was the center of the real culture of Europe.

The Benedictine Order was lead by lay leaders. They are not ministers. The Pietist movement of Germany was lead by lay leaders. The Wesleyan movement is a lay leaders' movement. The strength of the Catholic movement comes from their system of lay leaders. The Benedictines, Franciscans, Bernadines, the Jesuits—all except the Jesuit are lay movements.

All the cathedrals of Great Britain were built by the Benedictine people—Westminster Abbey, Durham, and other beautiful churches. From the Sixth to the Eleventh century Benedictine people were the leaders of the different occupations and professions in Europe. Their methods of religious education were wonderful. Today our religious education ignores the importance of labor. But if we want a real education, we must have some new method to teach labor: otherwise we educate our children simply to be swell-headed people.

In the eleventh century came Bernard. Labor was dropped but learning was stressed. We need learning, but we need labor at the same time. Then the Franciscans came in the thirteenth century. They never tried to build big institutions but left the institutions and served the common people on the roadside. We had a new spiritual upheaval in the thirteenth century. At this time came wonderful Gothic architecture and wonderful Christian growth. There was a wonderful spiritual love, there were Christian Guilds and Christian labor. These things were responsible for the Gothic architecture of the thirteenth century.

In the twelfth century labor Guilds developed. In those days there were many free republics. In the northern part of Italy there were Venice, Florence, Milan, Pisa, Beldoni—altogether about 37 or 38 cities which were republics. They were governed by Christian Guilds and for a long time

there was no unemployment, no depression or distress, and no poverty.

When the spirit of brotherhood went to Germany a wonderful Brotherhood of Common Life developed. The chief purpose was education. The brothers lived in a communistic way. If anyone wanted to be a member of the group he had to wait about a year. After a year he went through examinations and if he passed, was permitted to join the Brotherhood of Common Life. They did not expect to receive payment for their labors. The rich would renounce their wealth and estates and give everything to the Brotherhood. Erasmus came from this group. Their spirit went to the farmers. That is the origin of the Anabaptists who spread through the nation. Then Simon Mennon came, the founder of the Mennonites. Jacob Hutter came and the Mennonites settled in Russia. In Russia there were 85 communist colonies under the leadership of Mennonites. They were descendants of Hutterians. If you will study their history you will find that they did not care to carry swords at all. For more than four centuries they were pacifists. Lenin didn't like them so they moved to Brazil to the Japanese colony. Within four years they owned the most wonderful garden city, Sansamora, Brazil.

Then came the Pietist movement in Germany. The Moravians began with only 160 farmers but they worked together as one group of brothers and they sent out 200 missionaries within twenty years. This is the most wonderful record in the Christian Missionary movement. They taught John Wesley how to be a real Christian and he started the brotherhood idea in the Methodist Church. A doctor from London came to Simon Mennon, and afterward started the Mennonite movement in England. He didn't like to use "Ana", in England so he called the movement "Baptist".

I am sorry the Protestant movement split into many sections so that today we have many, many sects. In the year 1925, in America there were 266 sects or denominations. I think it is too many. The fraternity movement has left the Church. You have Free Masons. I have visited many cities where the biggest halls were temples of the Free Masons. We are spending too much energy to keep up small sects. We should be united in one big church. You do not like the word Church some times. But we must have the body of Christ, can't we have "Orders". I think the Methodist Church is a good "Order". They were named Methodist because they got up in the morning about five o'clock, and they read their Bible three times a day. But in this country, Methodist have dropped their "Methodism". You should get up early in the morning, about five o'clock—then you would be good Methodists.

We need the true practice of brotherhood. I think each church has its special ceremonies that are all right and its different forms. But we have only one New Testament. We don't have two books. We have only one book. Many people ask me what church I belong to, I say, "The New Testament." I am a New Testamentarian. When I joined the church I thought there was but one church. Later I found there were many. I found that I happened to be a member of the Presbyterian Church. In Japan, because our experience in the churches is very short, we don't see why it is necessary to have so many churches or different sects. We are praying that we shall have only one church in Japan and if necessary, many "Orders". What we need most is love of God and love of brothers. We must apply this spirit of brotherhood to our daily lives.

Jesus, in the Lord's Prayer taught us to pray for six items:

First, "Hallowed Be Thy Name"—Devotion

Second, "Thy Kingdom Come"—That's God's authority in space

Third, "Thy Will Be Done. on Earth as it is in Heaven"—That's the will of God in history—divine history, authority in time. And Jesus taught us to pray for bread.

Fourth, "Give us This Day Our Daily Bread"—We need to pray for bread for ourselves. Unless we can make our daily living, religion means nothing. Jesus ate with his disciples and the multitude thirteen times. The best teachings of Jesus were given at such times, and the time of the Holy Supper. We have kept the Holy Sacrament in the Church. For more than five centuries, the Church had a feast of love to commemorate the last communion of Jesus. You remember when the disciples went back to their fishing and they had no fish: Jesus appeared and he provided some fishes and bread. Jesus was very kind to them when they had no food to eat. So we commemorate this love of Jesus with a love feast. For more than five centuries this love feast was a wonderful ceremony and sacrament of the church. When Rome was destroyed it was destroyed. John Wesley tried to revive it.

Fifth, Jesus prayed for debts, "Forgive us Our Debts"—Space

Sixth, "Lead Us Not into Temptation and Deliver us From Evil"—Time

We can never pray for more than these things. Everything is included in these six items.

Then you say, "Mr. Kagawa, you are only concerned with economics and not with religion". Some time ago a minister said to me, "Mr. Kagawa, please tell more spiritual things". I thought the cooperative movement was quite spiritual, but he did not think so. Because to us, when we speak about bread and debts and deliverance from temptation, it is so human. But we have two aspects—God's aspect and and the human aspect.

I am sorry I have not time to devote to devotion—about the Kingdom of God and about God's divine creation, but today I am concerned that we have Christian economic ethics applied to our bread and our debts and to our temptations. This does not mean that I ignore the importance of the spiritual movement. But we have been too doctrinaire, too theoretical, we have forgotten to apply brotherhood to our daily living. Therefore we have 10,000,000 people out of employment in America alone. Don't you feel the responsibility of the Church to those 10,000,000 unemployed people? I do.

Let's examine the causes of poverty. We have two classes of poor people.

First: Paupers.

Second: Proletarians.

Pauperism comes from four causes:

First: Natural calamities,

Second: Physical weakness,

Third: Mental weakness,

Fourth: Moral weakness.

But proletarians are different. Though they may not have any sort of natural calamities, although they are not suffering from disease or old age nor from mental or moral weakness, they are very poor. Their poverty comes from these four causes:

First: Life's unrest,

Second; From dependency,

Third: No Credit,
Fourth: Unemployment.

And these four things are the outcome of our competitive system of business. Our competitive business management in economic enterprises is responsible for the appearance of proletarians.

In this present day we have capitalism. Capitalism is good as long as we have unlimited resources of nature. But if we come to exhaust our natural resources, there is difficulty. In America, you have not bothered much about capitalism, because you have had wonderful natural resources. But as you come to the end of your natural resources, you will have a terrible condition of misery and poverty.

Can't we have a brotherhood movement wherein we could be secure in life and get things adjusted? Now we are accustomed to so-called freedom and liberty but having only selfish liberty does not mean much. You see I have five fingers here. Can each insist on their own liberty? Can the thumb say, "I need freedom and liberty? Unless we have a satisfactory economic system they cannot have real liberty. With the thumb I can never pick up a book, but with all five of them I can move the desk. When I have ten fingers I have liberty and freedom to pick up this table. So to have liberty and freedom we have to have brotherhood and loving kindness. So I repeat, brotherhood and love is the basis of freedom and liberty. But we are trained in the philosophy of the Protestant idea, of so-called individual liberty. We sometimes lose the fundamental principles of true brotherhood which are necessary to real liberty and freedom.

We need to have Cooperation. Look at our bodies. They are composed of millions of cells, but we have systems, I have a digestive system, artery system, bone system, and a respiratory system. We need seven types of systems for economic life.

For life we need Health Insurance, and Life Insurance Cooperatives; for labor we need Producers Cooperatives; for exchange we need Marketing Cooperatives; for growth we need Credit Cooperatives, or Credit Unions; for selection of occupation we need Mutual Aid Cooperatives or Friendly Societies; for order we need Public Utility Cooperatives; for purpose we need Consumers Cooperatives. So we need seven types of Cooperatives—seven types of brotherhood. Then we can get rid of exploitation. We would not destroy private ownership. We need the initiative of individuals. We can never destroy the sacredness of the individual. But we need to destroy exploitation. I think this is the Christian way of adjusting economic chaos.

The Theories and Practices of the Christian Cooperative Movement

BY DR. KAGAWA

THE PRINCIPLES OF THE CROSS

As you understand, the Cross of Jesus stands at the center of life. When we apply the principles of the Cross in economic life, we must observe four things: first, the principle of non-exploitation, which is the spirit of sacrifice; second, the principle of brotherhood; third, the principle of sharing; and fourth, the principle of social solidarity.

Now the principle of non-exploitation stands in contrast to the profiteering motive of the capitalistic system. The principle of accumulation of the capitalistic system is contrary to brotherhood. The concentration of capital by a few rich people is contrary to the principle of sharing. And the class struggle which eventually results from the capitalistic system is contrary to a true sense of social solidarity.

The Cross of Jesus stands for sacrifice, for brotherhood, for sharing and for social solidarity.

Now I want to explain these points one by one. Christianity is well preached throughout the world but in economics we forget to put the principles of the cross into practice so we have competition. Well, competition is good as long as it is for psychological effect on the individual, but if it is applied to the getting of daily needs, we have a chaotic situation. It leads us to gambling and speculation and war. We must, therefore, change this idea of competition into the spirit of cooperation.

To do that we must have two things: First, the spirit of sacrifice and a good system. Today there are many people who have the spirit of sacrifice in the Christian Church but they lack system of coordination. This is essential. For instance, in Japan, we have Buddhistic people who try to synthesize Christianity and Buddhism. They adopt the Franciscan method of serving free of charge. But when they go to certain towns, serving others free of charge, many servants lose their jobs. So, having this spirit of service, they become a cause of unemployment. They lack system and coordination. Therefore, we need two things—the spirit of sacrifice and a good system.

When I speak of brotherhood I mean we must have a good system with the spirit of sacrifice and cooperation. The cooperative system has the spirit of sacrifice and the spirit of brotherhood.

But sometimes, we have too much system. When we have something like the Soviet Bureaucracy or Fascist control by the state or Nazistic control we have a big system with great power. But we lose our individuality.

We need decentralization. Take big cities such as New York and Chicago: I don't see why we need such big cities—they are smoky and dirty. They produce criminals, breed tuberculosis and cause men to become atheistic and agnostic. I don't see why you have to build big cities without sunshine, having many slums and then pour out money for charity and relief.

When we have quick transportation with electric power, it is not necessary to have big centers. When we had only steam engines, it was necessary to build big plants, but now with small dynamos and small generators we can have small factories—farm factories or work shops can be collected in small centers; and farmers having leisure time can manufacture small articles. Then they can enjoy the fresh air and the sunbeams and flowers and good food and vegetables, fresh from the field. There would be no crime—no burglars.

Last night I was awakened about two o'clock in the morning by the night watchman of the hotel telling me to lock my door. In Japan I never carry keys. In this country everybody carries keys. It seems funny to me. If you have plenty of food and plenty of clothes and plenty of shelter why do you have to carry keys? I can't understand the psychology.

In Japan, since we have had farmers associations and have started the cooperative movement, thieves have almost disappeared. When we have good cooperative associations the desire to steal is taken away. In certain cities where we have good cooperative associations thieves have disappeared. The same thing is true in Sweden and Denmark. In those countries thieves are rare. But in this country, you have many policemen, jails, and criminals. In England they have 45,000,000 people and only 7,000 crimes a year—hardly any crimes of theft. When there is good national unemployment insurance, old age pensions, and a good cooperative movement stealing disappears from the nation. Probably you don't like my idea but I am for a true civilization. If you have big cities, you have a smoky civilization.

Labor unions want to have more control of business, but when labor unions becomes class conscious they forget the welfare of the whole society. The great value of the cooperative movement lies in its sense of responsibility for the whole of society. I am for labor unions but I teach that labor unions ought not be too class conscious. I am president of the Labor Union in Japan. I think we should insist that laborers have a good living, and employment. Labor has a right to education. I insist on three rights for labor; the right to live, the right to work, and the right to be educated. I do not think more than that should be insisted upon. When we insist on more than those three rights—the right to live, the right to work, and the right to be respected as a personality, when we claim that all the results of labor must be handed over to the laboring class, it means exploitation. As capitalistic employers some times make mistakes through selfish motives, so laboring classes also make mistakes. When they insist on class consciousness, they get into trouble.

I respect laborers because they are the real producers, therefore, I help laborers to get their rights to live, to work and to be respected. But we have lots of people besides laborers—brain workers, professional people, teachers, inventors, scientists. When we say they are no use—that they belong to the capitalistic class, we are making a serious mistake. We need social solidarity. More than class consciousness, we need a "whole society" consciousness. Jesus had that. The meaning of the Cross of Jesus is that. Having a sense of responsibility for all society, all history, all nations of the world, he offered himself as a redeeming sacrifice.

CONSUMERS CO-OPERATIVES

Now I want to come to the practical side of the cooperative movement. Because the cooperative movement started with the Consumers Cooperatives, I will speak first of Consumers Cooperation.

In the year 1844, the Rochdale weavers, 28 of them, started a Consumers

Cooperative. They were laborers so they were very practical. They divided their dividends on the basis of patronage. If they had £1,000 net profit, and the trade of one man, Mr. "A", caused £8 net profit to the association, he received back £8. If Mr. "B", caused £150 profit, he received that much back. They received dividends in ratio to their patronage.

For consumers, profit comes from consumption. If dividends are given back to the people who caused the profit, it makes them happier, also concentration and accumulation of capital in the hands of a few is prevented. There is no concentration of wealth and no division of labor and capital. Can't we do that?

A certain man asked me this question. "Mr. Kagawa, in America many rich men give money for schools and for churches. If we establish the cooperative movement, I think we will have a bad school system."

In Japan we have a Christian named Mr. Hitomi. He started Christian Cooperative Mutual Aid Societies about forty years ago, in the town named Fushimi. He began with only [2] sen in Japanese money. Gradually the members increased. There are now about 25,000. The members promised that when they made a profit, that profit would go to the town. They have established a big commercial school and a girl's high school. These have about 1,500 students. They established a public library, and free credit societies, and free pawn shops; and the good students in the high schools and the commercial school are given scholarships to universities. So you see that rich people in Fushimi don't give the money; the cooperative gives the money for scholarships and schools and libraries, free clinics and pawn shops. The cooperative movement is a good system to promote education, charity and social welfare.

But what is education? When we teach competition, do you think it is good education? We teach cooperation. I think cooperation is better than competition.

There are many questions about cooperative associations. First of all, retail merchants complain about Consumers Cooperatives. In Japan we ask the village retail merchants to become the managers in our cooperative stores. But sometimes we have too many retail merchants and some must disappear. In that case we will not replace them right away. We charge current market prices and so we do not replace the little merchants right at once.

In England since 1844, the Consumers Cooperatives have come to distribute fifty per cent of British daily necessities. Within 92 years retail merchants have been replaced 50 per cent. So it is rather a slow process. If retail merchants would understand the situation they would change their jobs. It would be wiser for them to do so.

You know, when we get motor cars, the buggies must disappear. If buggies tried to continue then the buggy travelers would have a hard time. Private retail merchants are like buggies and Consumers Cooperatives like motor cars. It is inevitable that buggies disappear.

As I mentioned, cooperatives charge current market prices. Also they do business on a cash basis. When we sell and buy with cash, then we can save on the price of commodities. Otherwise we need three times as much money for starting. If we have a cash system, it is easier to handle things. So usually we sell and buy with cash. If we need credit, we go to our Credit Union. This kind of technique is very important.

We must assist farmers and laborers. Farmers are good producers. They are toilers. But they are suffering. So city buyers must understand the toil of farmers and assist them with a sense of brotherhood and drop the middle man. Then the farmers will have fair prices.

In England, the Cooperative Women's Guild wants good wages for laborers. If buyers try to cut the prices of certain commodities too much it is cut off wages and laborers would complain and they would strike. If the women who are consumers would agree to buy at a fair price, then employers would not cut wages. Then laborers would have security in life. We must treat laborers fairly. This is the responsibility of women. You understand that most daily necessities are bought by women. Who looks after food? Who looks after clothes? Who looks after houses? These are all questions of home economics. In Japan the best Consumers Cooperatives are run by women.

So I ask American women to understand Consumers Cooperatives; and, those who understand Consumers Cooperation don't cut prices. If you cut prices too much, producers will cut wages and labor will suffer. Give fair prices for daily necessities. Don't eat too cheap food. If you do, farmers will suffer. Cheap food means the farmers are getting low prices. Let us be fair. Consumers Cooperatives treat the producers fairly.

PRODUCERS CO-OPERATIVES

I have been discussing Consumers Cooperatives; I now go to Producers Cooperatives. In this country farmers' Producers Cooperatives have a long history, but I am sorry to say, some farmers' Producers Cooperatives do not have a good philosophy and the spirit of Christianity. Their one principle is to get more money. I wish they would extend their principles. In Japan we have silk Producers Cooperatives and land Producers Cooperatives. In Japanese rural areas, many villages establish one silk Producers Cooperative—a big factory. They produce silk cocoons and they bring the cocoons to the factory and the girls—all girls in the rural area become the factory girls of the cooperatives. We have 82 big factories owned by silk producers. Each year about 85,000,000 yen worth of silk is produced by those 82 cooperatives. They sell directly to New York.

Japanese farmers don't want to fight against America because Japanese farmers' cooperatives are eager to hold New York as their best market. Not knowing that we have this system, you think that the Japanese will fight America. But we have too much sense to fight against good customers.

In Japan where there are so many national disasters we must have this cooperative movement. In this country you do not have many national calamities. When farmers suffer they go to the government and say, "Please pass legislation for us". But in Japan we must depend on our feet and hands first, through cooperation. We don't depend on politicians. In Japan, politics are corrupt and politicians are good squeezers. So we depend on our feet and hands through cooperation.

CREDIT UNIONS

Now I will proceed to Credit Unions or Credit Cooperatives. Mr. Raffaisen started the Credit Unions at Heddesburg, Germany, in the year 1849. They gave the profit to the poorest members of the association. Through the cooperative movement all the poor farmers were helped.

When you depend on bankers, bankers keep the profit in their own pockets. But when you start the Christian Cooperative system, the more

we get profit the more we can help the poor people. That is wonderful Christian ethics. In Belgium when they make a profit, they give the profit for education and for social welfare, for parks.

I am asked this question, when you have a bad depression wont members come to the Credit Cooperatives and draw the deposits out at once and the Credit Cooperatives go bankrupt? If people would go to the Credit Cooperatives and draw their money out, it would be easy to destroy the Credit Cooperatives at once. But there is life insurance money. This life insurance money is the longest time deposit. Unless you die you cannot draw it out. Clever bankers have arrangements with life insurance associations in this country. The richest people are concerned with life insurance money. It is the safest to handle. Unless you understand about life insurance money, you will never have good Cooperative Credit associations.

The Salvation Army has cooperative insurance. It has good Raffeisen associations. It has £5,000,000 reserve fund for life insurance. The Salvation Army is wiser than you have been. With the profit from insurance they provide food for the poor people in London. If the Salvation Army can do this why can't your church? Use the money to support the missionaries, support education, support social welfare work.

The Cooperative Credit movement must go into life insurance. I am studying the life insurance business in this country. You have a few cooperative life insurance companies. I thought America had good business men, but you are not. Individually, you are good business men, but socially you are rather backward.

Co-operatives Credit Societies are the easiest kind to start. Even the merchants like to have capital so they don't oppose Credit Unions. In this country you have only 300 life insurance or mutual assistance associations. They need some changes in their constitutions. If they would allow only one vote for one man, and if they would give the profit to social welfare they would be very good.

In the South in the Cotton Belt, the majority of farmers are dependent upon banks and life insurance companies. If those farms and that land were mortgaged to the Credit Cooperatives, it could be bought back with the aid of the Credit Cooperatives, but when that land is mortgaged to banks and life insurance companies, it is lost. So it is urgent that the cotton farmers have Credit Cooperatives.

You don't study how your life insurance companies are functioning. You will find that life insurance companies are buying up the land. I wish you would study that point for the sake of the farmers.

MUTUAL AID CO-OPERATIVES

Now I want to discuss Mutual Aid Cooperatives. England, since the sixteenth century, has had Mutual Aid Cooperatives. They are quite successful. The labor unions have grown out of the Mutual Aid Cooperatives, and Health Insurance Cooperatives and unemployment insurance originated in these Friendly Societies. They function in death, at funerals, at birth, in sickness. Mutual Aid Cooperatives or Friendly Societies have had the most wonderful record in the history of the British social welfare movement. If you study the growth of Friendly Societies, you will find that it is very essential to start this kind of Mutual Aid Cooperatives inside the church.

In Japan we have the so-called Tanomoshi-ko. This means mother and

children association. For instance, one person becomes sick, then some good fellow becomes the mother and asks the others to pay money to give to the sick man for his expenses. We have had this kind of system in Japan for more than thirteen centuries. If you go to the rural areas you will find them everywhere. Where there is a big fire in a farm house, they help in this distress. Usually the associations are connected with Buddhist or Shinto shrines. There is more than four billion yen circulating in these "mother and children" associations.

They had this more than 15 centuries ago in China. So if you will study carefully the mutual aid systems of the Orient you will find they are well established and not new at all.

I have adopted this method in my own church. I have asked twelve persons to join together. Each month they pay about 2 yen. Then if anybody would like to buy something—for instance the poor laborer who has no money to buy an overcoat, when there is 24 yen paid in he can buy a good overcoat. He has to pay about 5 percent interest on the money until it is paid back. The interest is saved and if anyone becomes sick, it goes to the sick person as a gift. Many churches are adopting this scheme.

You can build a house on the same scheme. We have Carpenter Guilds, in which about 30 carpenters operate. They are willing to serve any church. They build churches or schools or private houses at net cost. By borrowing from the Credit Unions we can build houses very cheaply.

You can apply this kind of scheme in many ways. It will apply to education. If you have a boy attending school, he can draw money from the Mutual Aid Cooperative and pay it back after he graduates.

HEALTH INSURANCE CO-OPERATIVES

We have another type of cooperative: that is the Health Insurance Cooperative. In Japan we have 9,600 villages. During the depression 3,600 villages lost their doctors. The Japanese government could not afford to give money as a subsidy to the villages to get doctors. So we started Medical Cooperatives. Usually we ask about 3,000 families to join each society, each family pays about 10 yen. We establish hospitals and hire doctors to operate the hospitals. We have good doctors at about one-third the ordinary fee. We now have about 90 such hospitals and 251 dispensaries.

We have adopted the Danish health insurance plan. Before I speak about the Danish system I must touch on the German. In Germany in the year 1883, Bismark adopted national health insurance. Laborers paid three percent of their wages each month to the National Health Insurance Institute. Then the employer also paid three percent of wages. The laborers think that they have six percent of their wages deposited in the National Health Insurance Institute, so they want to become sick some days. When Christmas comes they become sick. They call it the Christmas Fever.

In July 1927, they examined all the fellows who were drawing benefits from the fund and they discovered that about 54 percent of those receiving benefits were not sick at all. You can cheat the government but you can never cheat your neighbor. So Denmark adopted the cooperative scheme as a foundation of their national health insurance.

Because I knew morality must be one of the foundations of health insurance in Japan, we have a national health insurance scheme based on the cooperative movement.

In England, they have a big health insurance scheme, but not based on cooperatives. Friendly Societies are the basis of the English national health insurance. This is true in France also. So we need some kind of cooperative movement to have a real health insurance scheme.

PUBLIC UTILITY CO-OPERATIVES

Then we need Public Utility cooperatives. In Japan, gas, electricity, and water works, in some cases are run by Public Utility Cooperatives. For instance, the city of Saga, which has about 80,000 population, has a big gas company owned cooperatively. And many cities, for instance the city of Morioka, have water works owned by cooperative associations.

MARKETING CO-OPERATIVES

I have described six cooperatives already. Only one thing is left and that is the Marketing Cooperative. Now in Japan, the Marketing Cooperatives are functioning in a very good way. We have warehouse cooperatives. For instance, in this country you have big Marketing Cooperatives and you have pools—the wheat pools for instance. In Japan we have 6,000 warehouses. It is impossible to regulate the price of rice by law alone. Unless we have Marketing Cooperatives on a national scale, it is impossible to control the price of farm products.

You know in Japan the national government has spent billions of yen since 1918 trying to control the price of rice and failed. They found that there is only one way, and that is through warehouse cooperatives. Each year we produce about 600,000,000 bushels of rice. About 300,000,000 bushels are consumed by farmers themselves, and about 300,000,000 sold to the cities.

When you have a 10 percent over-production of wheat you have a 30 percent reduction in price; when you have 20 percent of over-production of wheat you have 60 percent reduction in price; when you have 30 percent over-production, you have 90 percent of reduction in wheat prices; when you have 40 percent of over-production, you have no price at all—all waste. But you can revise that condition, with a system of warehouse cooperatives.

In Japan this scheme is very successful. We can fix the price of rice now. The lowest price is about 22 yen 50 sen and the highest is about 32 yen 50 sen. When we raise the price too much the citizens suffer and when we lower the price too much the farmers suffer, so we have only 10 yen difference. The Japanese Government gives subsidies to the warehouses to help control prices. And when we have fixed the price of rice, we can fix the price of fertilizer and machines. Then farmers can estimate next year's budget. Farmers cannot have a definite budget when prices of farm products go up and down.

In this country, you have wheat going down and up and farmers suffer a great deal. So it is absolutely necessary to promote Market Cooperatives for farmers and to have warehouse cooperatives.

CONCLUSION

But some say, "Oh Mr. Kagawa, we can't have the Kingdom of God on Earth, so I don't rely on economic schemes. I want to be very spiritual, I want to forget other things." Well, that is very good, very restful, but that is near to Buddhism. The Buddhists want to be secluded from the world. But we Christians have a Cross, the Cross of Jesus, and must march on to fight evils, the social evils. We want to establish the Kingdom of God on Earth. So I speak about Christian Cooperative trade.

The Cooperative Movement as a Basis For International Peace

BY DR. KAGAWA

The world is suffering from economic chaos. Italy invaded Ethiopia to capture some territory. Japan invaded Manchuria to capture natural resources. In Europe today we have terrible chaos. In Asia we have the dark clouds of war hanging over the nations.

Now throughout the world Christians are eager to find some path to international peace. We have many conscientious objectors against war. I think they are the finest people in the world, but there are many who do not understand that kind of philosophy of life. For instance, in Japan we have militaristic tendencies, and there are secret orders which are very much against conscientious objectors. There are about 100,000,000 people in Europe who do not understand Christianity. Even among the white races are many people who do not understand the real nature of pacifism.

There are other people who are philosophically inclined to peace. We are convinced that the man who wrote the essay "Eternal Peace" was a great philosopher. We need reasoning to stop war. But in times like these, philosophy alone will not stop war. We need a way to eliminate the causes of wars before we talk the philosophy of peace.

Some people are inclined to try to solve the problem of peace on the basis of politics. For instance, the founders of the League of Nations at Geneva—they were inclined to depend on politics and the balance of power in Europe to solve the question. But politics can never solve the problem. When the League of Nations was established in the year 1919, there was much zeal and enthusiasm for peace in Europe, but it has failed. Unless we can solve the question of economics it is utterly impossible to solve the question of peace.

Many years ago we fought because of religious prejudices. For instance, the Mohammedans and the Christians fought for more than 200 years. Around the twelfth and the thirteenth centuries we had a long period of Crusades. Today the Mohammedans and the Christians fight together against their common foes. In the seventeenth century the Protestants and the Catholics fought, but they have stopped. The spirit of toleration has come into the mind of people and religious reasoning has stopped such wars.

Our wars are caused by economic problems. Unless we can solve our economic problems it will be very difficult to check wars. Unless we have a religious idealism, religious practice, and religious principles applied to the economic problems of daily living, it will be absolutely impossible to solve the question of peace.

Today, spiritually-minded people are trying to seclude themselves from economic entanglements. In Japan some monks and priests seclude themselves from worldly things; they go to the mountains, to the forests, and to monasteries and meditate and entirely ignore economic questions. They let other people capture the economic system and greedily accumulate capital.

Some Christian leaders, when we talk about economics, think it is not spiritual. But as you know, Jesus came in flesh. In his flesh he had wonderful manifestations of the presence of God. When our flesh shall be controlled by the consciousness of God, the laws of God will be manifested in the material things and economics shall be controlled by the law of God. The teachings of Christ will be applied in economic matters. So while we talk about economics it is not different from religion. Really, it is religion.

Capitalism since the sixteenth century has had a terrible time. It has had competition, gambling, and speculation; it has resulted in imperialism and war. So we have had disastrous times. It is necessary to change from "competition" to "cooperation."

Since the Great Depression, beginning in 1929, the different nations of the world have had international economic conferences; on wheat and on sugar, on rubber, on gasoline, on iron, and many other articles. But unless we have international economic conferences based on real altruistic motives, which is Christianity, it is impossible to have a permanent international peace.

There are five causes of wars:

First—Over Population.

Second—The Need of Raw Materials.

Third—International Loans.

Fourth—Commercial Policies.

Fifth—Transportation Policies.

These five points are all economic.

We talk about disarmament. But, unless we have a solution to economic difficulties we can't have disarmament. The Disarmament Conference of London failed. Why? Because, they talked simply of disarmament based on competition. That looks tipsy to me. First, we must solve the question of economics and then proceed to the disarmament question. We must have international cooperative trade.

In the year 1917 in March, there was a big revolution in Russia—it came from labor and labor unions. In 1918 in March, Germany had a big revolution. It came from labor unions. So the labor countries of the world held a conference at Geneva to help labor throughout the world. But in the beginning many statesmen could not understand the meaning of the Labor Conference. In the year 1935, I visited England and I met Mr. Ramsay MacDonald three times; and I met Mr. Arthur Henderson, a former President of the Labor Party; and Mr. Lansbury, a former President of the Labor Party. They were rather pessimistic toward the results of the Labor Conference. Mr. Lansbury said, "We are spending too much money for labor conferences at Geneva, what do you think about it?" So I told him, "Mr. Lansbury, you don't know the results in the Orient, it is very good. For the first time the Japanese government has begun to recognize the place of labor in the State. Labor conditions have gradually improved and working hours shortened and wages raised. Eventually western labor will recognize that the League of Nations Labor Conference is doing something to help the laborers and labor conditions in the Occident; because if the labor conditions in the Orient are raised, Western labor will not suffer much from the Orient's population."

Though Japan has withdrawn from the League, the Japanese government is still sending delegates and representatives to the League of Nations Labor Conference. When people come together with good will they find that they are brothers after all. When we are segregated, we become very sus-

picious of one another. It is necessary to understand each other. When we respect one another we have good results. So today though the League of Nations hasn't been given much credit, it is doing a nice service throughout the world. It wish the Christian Church would give more time and energy to bring out the spirit of cooperation and to bring altruistic principles into action in the economic life of the world.

Now we should adopt International Cooperative trade. Between Denmark and England, they have a wonderful cooperative trade. Denmark sells her farm products to England through the Cooperative Associations and Great Britain buys Danish farm products through the British Wholesale Consumers Cooperatives. They have an agreement that they will not exploit each other and they will turn the profits back to the people who have produced the profits. They don't talk about free trade or the protective tariff. There is no need to think about such things where there is no competitive trade.

As we have international trade on the competitive basis, we have suspicion toward other nations. But if we were to adopt the same system as exists between Denmark and England, we would have a real solution for our commercial problems. Denmark has destroyed her navy completely. If Denmark and England can solve the question of armaments by International Cooperative trade, why can't Japan and America? But many of you are very suspicious that Japan will come to the Pacific Coast and eat you up. But please understand the situation. About two years ago a feature writer wrote a story in which he said that someday America and Japan would have a war. The Japanese government was much annoyed by the story and suppressed it. The government introduced a bill into Parliament which said that anybody who expressed any sort of bitterness toward America would be punished. That bill passed both houses of the Japanese Parliament.

In Japan we do have extreme leaders. They are the militarists. For instance, last Wednesday news came from Japan that four captains had led a militarist uprising against the government and killed some of the good leaders. The Japanese Emperor is for peace and because of this some are against the Emperor. The Emperor is held so divine and sacred that they cannot touch him, so they tried to kill all the leaders around him. But you will find that these fascist groups will be punished in Japan. On February 20 we had a big general election and the general sentiment of the Japanese public was for peace. You may think, "Mr. Kagawa, Japan already has licked up Manchuko, then why do you say the Japanese are for peace?" Before the Manchuko event our Ministers of Commerce went to Russia and suggested that Manchuria be made a neutral area. But Russia would not listen to the proposal. And since the Soviet power in China has grown so much, China ignores the sympathy of Japan for her. And she ignores the fact that thirty-five years ago, Japan sacrificed about 150,000 soldiers to protect China from the aggression of Russia and to preserve China's integrity.

A certain group of militarists have grown in power and they made this trouble in Japan. But in the recent election, twenty-three seats were given to the Labor Party. And the Liberals were victorious against the conservative elements. So the fascist group became impatient and killed the great leaders in Japan.

There is the question of over population. Some people do not understand this question. You believe we are troubled. Yes, we are troubled, but if we would adopt the principles of cooperation we would solve that question. Then there would be no necessity to capture territory. Japan is mountainous.

We have an average of 206 people to the square mile. In England they have more people living to the square mile than in Japan. But in Japan 85 percent of the country is mountainous. There is but 15 percent of the country that can be cultivated. So we have 6,200,000 acres for cultivation. And about 2,715 people to the square mile of land that can be cultivated.

However, we have now discovered how to plant trees, which will bear nuts and acorns and berries, on the mountain slopes. For we thought if we could utilize the mountains we would have food resources in those nuts and acorns and berries. In the Bible we find that Adam and Eve ate the fruit of the tree of life. I think that is a wonderful suggestion. Take nuts for instance, English walnuts—they contain vitamins, protein and starch. And when we eat those nuts we have four times the calories we get from wheat. We can live on these nuts. So we are trying to put stress on growing crops on the mountain slopes.

In the Bible you will remember that Cain and Abel made offerings to Jehovah and Abel offered the sheep and the goats and Jehovah appreciated the offering of Abel. Lord Byron, the English poet wrote that Jehovah made a serious mistake because Cain was a vegetarian and Abel was a carnivorous fellow. But in my judgement Lord Byron made the serious mistake. He did not know our culture. In Japan, if we adopted the method of Cain, we have only 15 percent of our land available for cultivation, but if we raise milk goats on the mountain slopes we can further add to our food resources. You know that cows will eat only 45 percent of weeds while goats will eat 80 percent of weeds. We can get milk and have additional food resources from the mountain slopes. We have food on the mountains. From this viewpoint, Abel's method was right. I think Jehovah had the right appreciation of Abel.

Then there is sea food. We eat the meat of whales. When you catch a whale then you have about 1000 times the meat that can be gotten from a pig. If we would put the money we are spending for militarism into the development of sea food, we should have plenty of money to invest in the raising of whales. If we could have the Pacific Ocean as a pasture for whales, then we would have more food resources. This would help to solve our population question. So don't think that this universe is so limited in food resources. We have a wonderful food resource, if we would change our thinking.

We must spend more money for mutual assistance in getting food resources and raw materials. If we would utilize the money we are spending for armaments for daily needs we would have no war. But because our visions are so limited we become nervous and have wars which are fatal to ourselves.

We need more far-sighted idealism. We need a real practical application of Christianity in the Cooperative movement. If we could have economic cooperation—applying Christianity in International Cooperative trade, we would solve the problem of international peace.

Also we need International Cooperative banks. Since 1935 some nations have abandoned the gold standard. If all nations of the world, and there are about sixty-five, would agree to have one International Cooperative bank, there would be no need to adopt the gold standard because we should have one exchange basis. We would have a uniform monetary system. Japan and America would have one system.

Because we have terrible disasters from time to time in Japan, we depreciate our currency. So cheap goods are exported to America, and you are suffering from Japanese cheap goods. If we could have only one monetary system throughout the world, having International Cooperative banking, then Japanese cheap goods would not flow to this country.

But we do not have a good monetary system. One nation becomes suspicious of the other with disastrous results. If we could have a system based on International Cooperative trade you would find it much better than having war and competition. Therefore, let's progress, having as our goal International Cooperative trade.

Here also, we need the application of the Lord's Prayer. "Thy Kingdom Come, Thy Will be Done on Earth as it is in Heaven." We must have the Kingdom of God on Earth.

FORUM

QUESTION: Don't you think America and all other nations should enter the World Court?

ANSWER: As nations we need International Cooperative trade before we need a judgment court.

QUESTION: Can international rivalry caused by excess production capacity and shrinkage of international trade, be eliminated by the cooperative ownership of production?

ANSWER: Sure. That is the main principle of cooperative associations. When we have this kind of system—when we have good production, good demand, and demand and supply fit, there shall be no war and we shall have peace.

QUESTION: Do you think that Japan will ever be a Christian nation?

ANSWER: Oh yes! Christianity means love. Without love, we have mutinies and trouble. If Christianity means something besides love, Japan could not be a Christian nation. But because it means redeeming love, everybody needs redeeming love, so eventually we shall be Christian.

QUESTION: Are all Christians in Japan sympathetic toward Cooperatives?

ANSWER: I think so, except a very few who cannot understand. I think 90 percent of them are sympathetic to our movement.

QUESTION: Will the Cooperatives be squelched when they hinder Big Business, and is there an anti-cooperative movement in Japan by the capitalists?

ANSWER: Egotistic people all the time make some trouble. As long as we have egotistic people we shall have some trouble. But when automobiles come the buggies must go.

QUESTION: What will the cooperative movement do in the face of Fascism, which will use the violence of Communism to preserve the evils of capitalism?

ANSWER: Cooperation does not employ any violence. If we use violence it is not the Cooperative movement, it is Fascism.

The Church and the Cooperative Movement

BY MR. BOWEN

America is beginning to recognize that there is a new light in the East. Kagawa is bringing to us an interpretation of the whole of life. That life is social as well as individual. It may be a little difficult to understand what he says but it isn't difficult to understand what he has done.

It has been said, "After all, a man hanging on a cross doesn't need to say very much. Kagawa has taken the empty place on the cross." Reverend John Haynes Holmes recently said, "Kagawa is the greatest Christian since the passing of Tolstoi. He has wholly identified himself with the poor."

My only hope this afternoon is to help in interpreting his message—as it is growing in me. I have here a pamphlet given me a great many years ago by a man who greatly influenced my life. Lewis Post wrote for Everybody's Magazine a little article entitled "What is a Christian?" As long ago as 1915, he said "An actual Christian is one who, in his individual affairs endeavors to practice the Christian ideal and in his social affairs endeavors to convert to the Christian ideal the social organization of which he is a part." I believe that sentence sums up what Kagawa is trying to do: to show that the whole of the Christian life is a combination of individual and social acts, that neither one nor the other is enough. They are two sides of the same coin and inseparable.

Unfortunately, we of the church have interpreted Christianity from the individual side and have failed to interpret the social side. If I read the Bible correctly, the injunction to the church is to preach the gospel of the kingdom and heal disease among the people. In Kagawa's "Songs from the Slums" you will find this simple phrase. "Throughout the land I go to preach the kingdom is at hand."

Just how does Kagawa interpret the teaching of the kingdom and the healing of all manner of disease among the people. Over and over again he repeats one simple statement. "Whether you like it or not, there is no way but through Cooperatives."

An American missionary, Frank W. Price, says that society has four great diseases; selfishness, ignorance, sickness, and poverty. As I see it, the church primarily is the organization of society formed to cure the sickness of selfishness by the application of the principle of brotherhood. The church in its effort to apply the healing of brotherhood to the sickness of selfishness found that it could not do so because of the ignorance of the people. So the church organized schools. Then the church found that it could not heal selfishness because of disease so the church founded hospitals.

Today the church is finding it hard to apply brotherhood because of poverty. The challenge to the church today is this social sickness of poverty. Will the church lead out in endeavoring to solve the problems of poverty?

There are four economic medicines being experimented with in the world, but before I discuss them I want to raise seven questions relative to the action of the church.

First, "Can the Church do anything?" I want to read from "Methods of Private Religious Living" by Henry Nelson Wieman. He says the church cannot do anything: "Some cling to the fond hope that the church may be the agency of social transformation. They admit the individual as such has not the wisdom nor the unselfishness, but associations of individuals, such as the churches, are sufficient to take action. Others hold similar beliefs that the individual may become equipped through the interpretation of the church. Both of these views we think are mistaken. The church has important work to do but its work is not and cannot be that of transforming society in the direction of the kingdom of God. The reason for this is very simple. The church itself is an organic part of society. It is molded by the theories that prevail. It cannot work to change the customs of groups which run counter to its own. It cannot lift society to something higher. The church can convert but it cannot revolutionize."

I wonder how you react to the statement that the church cannot do anything to change society. I read from an article "Not Without Excitement" which appeared in the January 15 issue, of the Christian Century. It says, "Organized business or the economic system will not, with the leaders who now speak for it, do anything. It has given hostages to fortune and is slow to move. Politics will do nothing about it until its constituents give unmistakable orders. The church might do something."

Second, should the Church do anything? Harry F. Ward says that the church must either infuse this dying economic order with a new spirit or die with it. Sir Wilfred Grenfell recently said that in Labrador he found that nine-tenths of the people were sick because of the lack of food. So he finally concluded that religion could be preached through teaching the people how to raise potatoes. I would like to say to you that not only can you raise potatoes, as Sir Grenfell said, "for the love of God," but you can likewise market, purchase, and finance potatoes.

The third question is: Is the Church willing to do anything? How do you interpret freedom and equity in your economic lives? To what extent are you willing to divide up? If you are not willing, if you have not reached the place in your own thinking where you are willing to apply equality to your economic life then there is no need for an economic system which would divide the wealth of the world.

The key question is the question of whether the church is willing to apply freedom and equality to our economic affairs. There is a book called "The Chart of Plenty", a marvelous piece of work. It says that in 1929 we had sufficient factories in American industry to have produced wealth worth \$135,000,000,000 which, if it had been equally divided would have meant an income of \$4,370 for every family of four. So I ask you, are you willing for every family of four in America to have an income of \$4,370? To me, the keenest question which the church faces today is this question of willingness.

The fourth question: Does the Church have knowledge enough to do anything? I call your attention to an article in the quarterly call "Religion in Life". It says, "I propose to discuss the three outstanding social systems in the world—Capitalism, Communism and Fascism." And the author—a prominent minister—never suggests that there is a fourth great economic system, that of Cooperation, challenging the other three. I think this fourth question can be answered fairly by saying the church does not yet have sufficient knowledge to solve this sickness of poverty.

Fifth: Does the Church have courage enough to do anything? Dr. Kagawa has said in a statement he made in an interview with a newspaper reporter in a New York city, "America could get out of the depression by Cooperation,

but the churches here are too cowardly to adopt political and economic ethics. The church in America is interested only in sex ethics."

Have we the courage to do anything about this great sickness of poverty?

Sixth: Can the church continue to generalize and do anything? As I see it, the church has pictured four heavens: the Garden of Eden, the Promised Land, the Heavenly City, and today the Cooperative Commonwealth. I do not believe that the church can continue to deal in generalities and cure this sickness of poverty. I call your attention to a most significant change in the thinking of the church. At the 1934 annual conference of the Northern Baptists, resolutions were adopted which said, "we believe our churches should study the Cooperative Commonwealth." In 1935 they changed over to specific declarations which said, "we recommend to our churches that they study Consumer Cooperatives and Credit Unions." That is what we need to do in America.

Seventh and last: Can the church do anything by negative opposition or must it adopt a positive program? I would like to quote a statement by Father Howard Bishop, who until a year ago, was chairman of the Catholic Rural Life Conference: "Communism has a program and they are making headway with it. Christianity must have a positive program if these forces are to be checked."

We will now discuss the four types of economic medicine that are being tried in the world. The first is Controlled Capitalism. We have just ended three years of the latest experiment. Of course you know prosperity is here again. [I don't see why you laugh.] The President of the United States has said that we have come out of the late depression. The president of General Motors likewise has said so. The man who is known as the "wolf of Wall Street" recently came back to New York City, and said. "The depression is over. Stocks are selling at the 1926 level. Our national income has increased by ten billion dollars. Industrial production has reached a 99 index figure as compared to 1920 and 1923." We are literally flooded with gold in America. We have so much that all we know to do with it is to bury it in the ground. We might just as well have left it in the mines to start with. Bank reserves are the highest at any time in American history. We are having a period of prosperity.

Are we? Department store sales today have only reached an index figure of between 70 and 80. Farm tenancy is still on the increase. The question of farm tenancy is very interesting to me. I was born on the farm, and only yesterday I received from the Department of Agriculture the latest statistics comparing 1935 with 1925 relative to farm tenancy. Forty-two percent of the farmers of America are tenants. We have reached in these 1930's practically the same point that Denmark reached in 1850: 42 percent of that country's farmers were tenants then.

In Noble County, Indiana, in York Township they have taken a census of the farms comparing 1890 with 1935. There are two hundred farms in this township. In 1890, 193 of the 200 were occupied by the owners. Today, 107 of the farms are occupied by owners and 93 by tenants. The tenancy has increased from 3.5 percent to 46.5 percent in 45 years.

What about factory employment? Nobody knows just how many men are unemployed. We are afraid to face the truth. There was a bill passed calling for a census of unemployment but it was thought unwise to carry out its provisions. The Department of Labor said that in January, 650,000 more people lost their jobs. The Secretary of Labor says, "The picture is not at all serious." Remember that we are prosperous in America today.

Do you realize that this will eventually destroy the church? Perhaps you haven't thought that, but ten years ago a certain man said that the country church must get busy with this problem. If it doesn't then farm tenancy will destroy the country church. The increase in tenancy is paralleled constantly by declining church membership. That applies in the city just as well as it does in the country.

Are we going to continue to accept that? Are we going to, as Helen Grace Murray said, "Continue to bless the acquisition of wealth if it is given away as a trust fund without considering how it has accumulated?" I declare to you that in my conviction we have reached the point where it is a social sin, not only to die rich, as Andrew Carnegie finally admitted, but it is a social sin to get rich. It is not possible to have rich without also having poor. As Ruskin said some fifty years ago, "When a man endeavors to get rich he likewise by the same act endeavors to cause other people to be poor, and the result is to widen the gap between the rich and the poor." The problem is how can we eliminate both rich and poor and divide the wealth among all the people.

The second economic medicine that is offered is called Fascism. I think Mussolini describes it a good deal better when he calls it "corporatism." Fascism is no more nor less than the corporations taking over church, school and political agencies to enforce the power of the corporations. I don't care to discuss it at any length because I don't think America believes that it is a solution for the disease of poverty.

There is another road we might take, which we call "Communism." One great nation in the world is endeavoring to follow that road. I do not believe that is the type of healing that America wants to adopt, particularly the American church.

I would like to call your attention to the similarities of these two roads. The state is lauded as the supreme thing. As Dr. John Haynes Holmes said at Detroit, "The significant thing is that if you laud the state and make the state totalitarian you must crush out the church, the school and political government, from a democratic standpoint, in order to make a totalitarian state. And in so doing, naturally, whether you turn to the right or left you adopt violence, you reject God, you reject even the brotherhood of man from the standpoint of equality of control."

If you have not done so, by all means read E. Stanley Jones' "Christ's Alternative to Communism." One thing that appealed to me was the simple statement that you cannot divorce means from ends. In other words, if you adopt violence and dictatorship as the means, you can expect that they will likewise be the end.

It is strange that America should have discovered only those three ways. But there is a possibility of going straight ahead into a Cooperative world by a natural process of evolution. Just as Germany and Italy are representatives of Fascism, so Great Britain and Scandinavia are the Cooperative patterns to which America should be looking. Those are the countries which have a background of freedom in the church, freedom in the schools, freedom in government, such as we have had. It is not necessary to go into any great detail in discussing the Cooperative movement. I look to three groups in world history whom I honor as the greatest world pioneers. The first were the pioneers of Biblical times who enunciated the principles of brotherhood. Second, our American pioneers who applied those principles of brotherhood to the building of a democratic school, church, and political government.

Then I come to the third great group, called the Rochdale Pioneers.

I believe that the day will come when we will celebrate December 21, 1844 as the birthday of economic democracy, just as we celebrate July 4 as the birthday of our political democracy. It was on that day those 28 poor weavers came together and laid the foundation work for the application of the principles of brotherhood to the building of an economic democracy.

There are four basic principles which they adopted as the corner stones of this new social order. First, they said, 'brotherhood means everybody.' They adopted as the first basic principle, voluntary open membership. Second, they said, 'brotherhood means people and not property.' So they adopted the same principle in voting as we have in our political government: one person, one vote. Third, they said, 'brotherhood means security, and not speculation.' So they adopted the principle of limited interest on shares. Fourth, they said, 'brotherhood means just distribution of wealth.' So they provided for what Gladstone said was the greatest social invention in the history of the world: it is called the patronage dividend. In other words, those who pay the profits in, get them back in proportion to their purchases.

There has developed in Great Britain, Cooperative stores, wholesales, factories. There are 28,000,000 members of the Cooperatives, over 7,200,000 families in that great country. They have the largest business of the nation doing a billion dollar wholesale business and a billion dollar retail business. They have a banking turnover of three billion dollars every year. They have an insurance division that has a \$25,000,000 premium income every year. They own 150 factories, pay trade union wages. They do it without a cent of private profit for anybody.

The movement spread to Denmark. Two ministers took this movement to Denmark. On the basis of cooperative purchasing, cooperative selling and cooperative finance they have begun to pour profits back into the pockets of the people. Today, instead of Denmark having 42 percent of their farms farmed by tenants, only three percent are farmed by tenants.

Do you know of any reason why we in America cannot reduce tenancy to the same figure by adopting the same methods?

Paul Mallon says that President Roosevelt is troubled over the fact that in Norway more pig pens are lighted by electricity than are farm homes in America. The President ought to be troubled by such a situation. Why is it? Because in Norway the state produces electricity without private profit, and the people distribute it through Cooperatives without private profit.

Over in Sweden they call the Cooperatives the trust-busters. First they bought a little margarine factory and busted the margarine trust. That gave them confidence so they set out to bust the rest of the trusts; the rubber trust, the power trust and finally the electric light bulb trust.

The Swedes do what we are doing in the T. V. A. They set up publicly owned electric power plants and then tied in with them cooperative distribution organizations. The result of such things is that in Sweden today they have practically eliminated unemployment. They have largely eliminated the great spread between the rich and the poor.

Do you ever wonder why Finland didn't go Communistic when Russia, right next to it, did? You should read a series of four articles that appeared in the Christian Science Monitor last August. The first reason Finland did not go Communistic was the religion of the people. The church in Finland lived down with the people. The second, wide-spread education; the third, freedom of women. Also in this series of articles, the statement is made, that there is no greater spread between the way in which those who have the

most wealth live and those who have the least than there is between Soviet officials and the poorest people in Russia. Those who are called the "well-to-do" in Finland do not live on any higher plane than the Soviet officials while in Finland no one lives on so low a plane as millions still do in Russia. The Finns have gone a long way in solving this question of poverty.

Dr. Kagawa has talked to you about Japan. I believe if they do not have a war it will be primarily because there are 25,000,000 Cooperators in Japan.

Coming to America, there is no need in my telling you the story in detail. We started at the Atlantic ocean and began conquering a nation. We were not willing to begin working together until we arrived at the Pacific Ocean.

After the war the farmers started to have a depression. 1929 wasn't the farmers' depression year. It was just a slump in the depression they already had. The farmers began to learn to act cooperatively. First of all they set up cooperative marketing groups. Then they started to purchase together. They went into feed and fertilizer. There are two great Cooperatives in the East: one in Springfield, Massachusetts. It did a \$14,000,000 business last year and paid over \$2,000,000 in patronage dividends. It has a capital of a million and a half dollars and nobody ever put a dollar in the business and likewise, nobody has a piece of paper showing that they own anything in the business. Can you imagine a corporation running on such a basis as that? The million and a half dollars that is the capital of that institution is social capital owned by everybody who purchases from the Eastern States Farmers' Exchange. Then up at Ithaca, New York, is the largest Cooperative in America. They did a \$24,000,000 business last year. Both of these organizations own their own mills at Buffalo. Likewise they own fertilizer factories.

Then, in the Mississippi Valley, we started with petroleum. In the summer of this year we will have a celebration at Cottonwood of the fifteenth anniversary of the organization of the first Cooperative oil station in America. In fifteen years we have reached the place where thirteen wholesales buy forty million dollars worth of petroleum products and save four million dollars in the process.

The third great development has been in insurance; automobile, fire, and life. Right here in Ohio you have the largest automobile Cooperative insurance society in the United States, doing business I believe in eight states. Two years ago they started fire insurance and within the last few months bought out the controlling stock in a life insurance company here in Columbus.

The fourth development has been that of groceries and dry goods, which is the smallest so far. The largest development in this field is around Superior, Wisconsin, where the Finns have developed a large wholesale which has a two million dollar annual volume. The story of that wholesale is an interesting one. About seventeen years ago the representatives of Cooperatives pooled \$15.50. They have increased that capital one hundred times until it totals \$155,000. When they first started, a private wholesale refused them credit. Three years ago they refused credit to that private wholesale and last year they took over its building.

Down in Kansas City the same thing happened. When the Cooperative wholesale started six years ago they wanted a private wholesale to sell to them. It did for a little while and then said the business didn't amount to anything and quit. Well, last summer the Cooperative took over the plant of this wholesale.

In the cities, unfortunately, we are economic illiterates. We have very little neighborhood spirit in the city and it takes neighborhood spirit to organize Cooperatives. However, within the past two years there is amazing development, starting with Cooperative clubs which have developed into Cooperative stores. Right here in Columbus that evolution has taken place. A group of employees of the Farm Bureau, have a very successful little store; there is a Cooperative oil station up near the university. Both of these organizations have now had their first annual meetings and have declared their first patronage dividends.

In conclusion I want to leave with you a few things that Dr. Kagawa has said, "Becoming a Christian means organizing a Cooperative." Can you imagine a day when the preacher calls us down in front when we become converted and says "As a price of becoming a Christian you go home and organize a Cooperative." "Cooperatives are the economic foundation of world peace." "Cooperatives are Christianity in action." In Memphis he said "What America needs most is cooperation instead of competition." At Indianapolis he said, "Cooperatives are the love principle applied to industry."

I think probably the most striking headline about him was in a labor paper. It was this: "A Little Jap Shall Lead Them." I wonder if he will. I am wondering, now that you have heard this great man say that "Cooperatives are the love principle applied to industry", how many of us will go home and begin to practice what he teaches?

As Sir Wilfred Grenfell says, "The key question is not the question of solving international problems nor national problems nor even state problems. The key problem is in the community where you and I live." If you and I cannot go home and build our own little neighborhood over into a cooperative community beautiful, we cannot build states and nations into a cooperative world beautiful.

The Seven Paradoxes of Religious Life

BY DR. KAGAWA

DEAR FRIENDS:

I want to take this opportunity to express the sincere gratitude of the Japanese churches across the sea. You have sent over many missionaries to bring the gospel of Christ to Japan and the results are now apparent. Protestant Christians have recently doubled in number and we started the Kingdom of God Movement in its third period last November 26th. All Japanese Protestant Churches are working together. We have started a big national campaign. I wish you would pray for us that we may have a successful campaign in Japan.

In this country, many people ask me whether or not Japan will some day fight against America. I answer "No". We have a new Premier, former Minister of Affairs. He asked me to bring his greetings to America. I extend them to you. He wants peace between America and Japan. He is not militaristic at all. We had a general election. Before it the Labor Party had only three seats, but we have now twenty-three in the House of Commons. All candidates representing the militaristic party were defeated. None of them were elected. I am very glad of it. I wish some of your newspapers would print such facts,

Christianity has brought five changes to Japan.

1. Purity. 2. Peace. 3. Service. 4. Respect of Labor. 5. Personal Piety.

You can never imagine how a nation can be needing the gospel of Christ.

You live in America and receive constant stimuli from the church. Come over to Japan—study carefully the influence of Christianity on Japanese life. Seventy years ago, we had a system of polygamy. Now we have only eleven divorces out of one hundred marriages a year. But ten years ago I visited New York and discovered that that city had about twenty-four divorces out of one hundred marriages a year. Twice as bad as in Japan. Japan has taken the gospel of Christ very seriously. It greatly reduced the number of divorces. In New York they do not care much about the gospel of Christ, so their divorce rate increases. Unless you take the gospel of Christ very seriously, impurity at home and impurity in society will creep into the nation. In Japan we have a terrible system of public prostitution. Christian leaders and Christian women have been very eager to destroy that system. In just five years it has been greatly reduced. Only Christianity could have done this.

We read recently that Saito was assassinated because he was against the occupation of China. His wife is an honest Methodist believer. The Premier read the Bible every morning. He was assassinated. Ex-Premier Takahashi was assassinated last week. His wife is a member of the Holiness Church. He also received a great deal from Christianity; was very progressive. Christian leaders, Christian women have a great interest in the peace movement.

We got the idea of peace from the New Testament. In Japan, labor unions, labor parties, cooperative associations are all led by Christians. They come from Christian Churches. You may call us radical. If you don't like Japanese Christianity, please remember we are close to Jesus Christ. We want to be like the Carpenter of Nazareth. We want to show that the New

Testament is a gospel for the poor. Also personal piety comes from Christianity. Japanese Christians are very sincere. In Japan no Christian smokes. Over here I see some ministers smoking: it seems very funny. No Christian drinks in Japan. Buddhists and Shintoists smoke and drink. The missionaries taught Christians not to. So we Christians in Japan are a rather peculiar people. If any of you would like to visit Japan, please don't bring your pipes.

Japanese Christians carry the New Testament all the time and read the New Testament day and night. I am surprised that more of you don't carry a New Testament.

You must start a New Testament movement. Study the New Testament more seriously. Otherwise, purity, spiritual peace, spiritual service, respect for labor and personal piety will disappear from this great republic. I plead with you. The gospel of Christ is very wonderful, really wonderful. Christianity does not assure you material wealth, but it assures other wonderful things.

In the sixth chapter of II Corinthians we read: "As deceivers and yet true, as unknown and yet well known; as dying and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things." Just two years ago this August, a patient in the University Hospital of Japan passed away. About seventeen years ago he found that he was suffering from a skin disease. He went to the University Hospital. The doctor said, "This case is very rare. This is a sort of small pox so you may not remain in the general hospital." He was led to a southern room where there was a big bath tub full of disinfectant. He was not allowed to get out of the disinfectant. He had to remain there day after day. If he got out the disease would spread on his body. He became sick of it. After he had remained about two weeks in the bath tub, he said, "I am going to die, rather than remain here." He tried to commit suicide but his mother hid all the instruments. He complained. Then there came a Christian minister, a Methodist preacher, and he read the fifth chapter of Romans, the third verse and gave the New Testament to the patient. The sick man found a sentence marked about glorifying God even in tribulation. He could not understand what it meant. He couldn't see any reason to glorify God in tribulation. But he had nothing to do in his bath tub so he began to read further. He began to read from Saint Matthew and found that there was a Carpenter of Nazareth named Jesus who was willing to die for others, who never complained. The man began to compare Jesus to himself. He was complaining, Jesus never complained—dying for others. He read on to Mark, Luke and John and the Acts of the Apostles. Then he came to the fifth chapter of Romans, third verse, and he thought if he could have the spirit of Jesus he too could glorify God even in tribulation. He stopped complaining and he began to pray. When visitors came to console him, he showed them passages of the New Testament and hundreds of them were inspired and became Christians through his evangelism from the bath tub. He stayed fifteen years in his bath tub. All the papers in Japan praised his courage in tribulation. "As a deceiver and yet true."

When we find the hand of God revealed on the cross it is a most wonderful truth. But some of you say, "Mr. Kagawa, there is no God." Some say that we cannot see or discover God in nature. What we see is only meadows and woods—everything is matter. About eighty years ago Charles Darwin wrote a book called "Origin of Species." Since that book was written, many young men have accepted the theory of evolution and many have become very skeptical about the existence of God. The basis of the theory of

Darwin is materialism, mechanism, and the idea that only a few have a chance to live. In the year 1925 Dr. Dubois of the University of Paris proposed a new theory about matter: Matter is nothing but waves of energy. In the same year 1925 Dr. Schoedinger of the University of Berlin, great professor of physics, also proved that matter is nothing but waves of energy. Two years later Dr. Gamma and Dr. Davidson of New York said that our bodies are made of electrons which are nothing but waves of energy. Reading their statement, I went to their laboratory in New York. I asked them to explain. They showed me their instruments and with my naked eye I could see the electrons as flames of fire. "As a deceiver and yet true." The time has come that we must change our views about materialism. "Very interesting," you say, "But Mr. Kagawa, I can never see God. Though you may see an electron, it does not mean that we see God. Please let me see God."

Here is a mother—here is a baby. The baby is an embryo in the abdomen of the mother. It has to remain about nine months in the abdomen of the mother. It might say, "I have never seen my mother's face. I see only the wall of the womb. Mother does not exist. I see only matter, so mother is only matter." Do you think the baby is right. I think it is very presumptuous. Don't laugh at the baby. We are doing the same thing.

We are in the hand of God. We live and move and have our being in God because we remain in God. What we see is only the wall and we complain that we have never seen God's face. We say that because God has never shown his face, he does not exist. That is a declaration of atheism. Because you cannot see God's face does not mean that God does not exist. Now go back again to the parable of the baby. That baby has life and consciousness. That life came from the mother, that consciousness came from the mother. All of you have life and consciousness, haven't you? Is anybody dead in this room? But when I look at you, you look like matter. Because you live and have consciousness, though you are surrounded by matter, you have life in the universe—consciousness in the universe. You are life. You are consciousness come from God. God is living. God is the consciousness beyond matter. He is the creator, preserver and redeemer of the universe.

Sometimes we complain, "Why does God give us pain and sorrow?" When a man is intoxicated he never feels pain; when you drink too much you don't feel pain. You are either insane, feeble minded or intoxicated when you don't feel pain. The feeling of pain is a blessing. Many years ago I studied the nervous system of pain. I wondered why God had created a feeling of pain. We feel pain because our body is very precious. He has given us a feeling of pain so we will suffer and take care of ourselves. It is interesting that when we feel the power of God—even in sorrow, we feel joy also.

In this country you like comic stories. On Sunday you print many many comic pictures—page after page of comic pictures. According to history, the Greeks also liked comic stories. But when they had a new faith, then they could enjoy tragedies.

In America, you have ten million people out of employment. Many bankers have gone bankrupt. You are suffering in a depression. But you continue to print comic strips. When we feel that God can redeem, can save us even in sorrow, even in tragedies, we can enjoy sadness. Life, even in pain, tribulation and sorrow, is very interesting. When we can enjoy only comic stories, we are enjoying only fifty percent of life. When we enjoy pain, sorrow and tragedies, then life is one hundred percent interesting. Be-

believing in God, life is a wonderful drama. Jesus, having faith in God was willing to offer himself on a tree. I wish you would understand that mystery. If you have power and patience, and courage to fight through any sort of darkness, mystery, poverty, tragedy in life, that is a victory. Jesus says, "The Kingdom of God is in you." The Kingdom of God begins in us all. Unless we have faith, we can never conquer sorrow, pain, tribulations, tragedies, physical weakness, mental and moral sickness. If you can subdue those difficulties the Kingdom of God has come to you.

Religion is different from science. Science is based on facts. Religion is based on the possibilities of God. You have a right to believe in the possibilities of a great true God. We must have faith. When I am sick, I am not desperate. I believe in the possibilities of God. Many young men are suspicious about the miracles in the New Testament, but miracles are nothing but stories of the possibilities of God. To men even your life itself is the most wonderful of miracles. Just think of my hand. Just think how this hand is made. It is a miracle of miracles. Can you create this kind of hand by yourself? Here are miracles of miracles: my body, my existence, my life, my consciousness.

About twenty seven years ago, I was very sick and had a high fever. I was almost dying, I could not speak. The doctor said, "Well, this young man is dying." But I believed in God. I became very quiet and I began to meditate without winking my eyelids. I gazed at the pillar. The sun was setting in the west and I gazed at the reflection of the sunlight. For one hour and thirty minutes, I had a wonderful time looking up at the sunbeam reflected on the pillar. An unspeakable joy came to my soul and I was very happy. I began to speak and suddenly the fever dropped and I could breathe very smoothly. The doctor came back and said. "Well, well, you are not dying." The doctor did not know the mystery of life. There is a miracle. To me miracle stories in the New Testament are wonderful stories of the possibilities in life and through life. The Kingdom of God begins in our inner soul as consciousness of the wonderful possibilities in God and through God, rejoicing always.

"As poor, yet making many rich." You may think that when we are very poor, it is impossible to make many people rich. Ninety-two years ago twenty-eight weavers started the cooperative movement. They opened a grocery store with just a small capital. Their membership grew and grew. Today in England, six million families have joined the Consumers Cooperative movement. Though they were very poor, they could make many people rich. In Denmark seventy years ago, the people started the cooperative movement and today you will find the average Danish people are richer than the average American. In this country you have multi-millionaires, you have many rich men, but at the same time, you have ten million people out of employment and twenty million people living on government relief. If you have the spirit of cooperation, though you may be very poor, you can make many people rich. This is a wonderful story.

Fifty years ago a southern missionary, Dr. John Inn, went to Japan. At Christmas time he gave one apple to each of his guests. One young man, named Suto, did not eat his apple. He secretly put it into the ground and a sprout came up in the Spring. The apple became the first apple tree in old Japan. The government found that apple trees can be raised in Japan, and consulting with that young man, it planted them. Today Japan has twenty-five million apple trees. The farming district of North Japan was saved because of that apple. Though you may be very poor, if you have a desire and a mission, you can save a whole nation.

"Having nothing, yet possessing all things", I studied in this country about twenty-two years ago. Because I was very poor, I worked as a butler in big homes in New York. Once I went to Long Island to a big house. The master was afraid of burglars and so put alarm bells at all the windows. In the summer time I would get up early in the morning to read my books. I opened my window to get fresh air and suddenly bells began to ring. About one hundred bells began to ring all at once. The master came down and said, "Where is the burglar." I said, "Here I am." I lost my job.

I would rather be a poor man not carrying any keys. I lived in a narrow house six by sixteen foot square for about four months. My house was next to the street. When lying down in my own house, by stretching out my hand, I could take letters from the postman. I had nothing to be stolen. When we think of God, creator of heaven and earth, He is my father. Rocky mountains, Atlantic oceans are mine. This universe is mine so I never envy rich people. Without religion, without having this kind of faith, life is very annoying.

The Kingdom of God begins within us all. Unless your self-centered life changes, to be sanctified in Christ, you cannot cleanse social life.

Just twelve years ago, we had a big fire and earthquake. There was a doctor and a trained nurse looking after patients. When the earthquake came, they took the patients to the seashore in the Tokyo Bay. There was a big gas tank near the place. The flames were approaching. The doctor said: "Let us get out away from the explosion." The trained nurse was a Christian. She said, "No, doctor, I will die with the patients." The doctor jumped into the water and fled away. The explosion came and the Christian trained nurse covered the patients lying nearby the seashore and protected them from the flames. She herself was burned, her skin, her hair and her face. The doctor escaped, but he couldn't sleep that night. He thought that he was very cowardly. The Christian nurse dared to stay with the patients but he had no courage. He went back across the bay to the spot he had left. To his surprise he found some patients were alive. They explained that the Christian nurse had covered their bodies with her body. The doctor found her still alive with one-third of her body burned. He carried that nurse to the hospital and six months later, she was cured. He couldn't open a hospital in Tokyo but did so in another city where he is now. He became a Christian. He found the truth of Jesus Christ; was baptized; became an elder in the Church.

The Kingdom of God starts in our inner soul. The truth of the Kingdom of God is going forward in Japan. I give testimony that I was saved by the Gospel of Jesus. I want the Gospel to go forward in America. Let us revive our faith and love in Jesus Christ today. You need a revival of Christian brotherly love. You have many revivals but you lack one thing, a revival of brotherly love. Let us search our hearts and examine ourselves and see whether we are sincere or not. The Kingdom of God begins in us.

FORUM

BY DR. KAGAWA

QUESTION: Tell how you do personal work in leading men to Christ?

ANSWER: Well, the only way is service. When we serve people they find Christ through our kindness.

QUESTION: If the profit motive is bad how can we get away from it?

ANSWER: Repent.

QUESTION: Why is the Cooperative plan better than a Socialist plan would be?

ANSWER: The Socialists are waiting for the vote, we start in right away.

QUESTION: Is it not true that the motive for Cooperatives is profit?

ANSWER: When we have profit, we socialize it and give it back to society. It is a good system for the socialization of profit.

QUESTION: Does the cooperative idea destroy personal initiative?

ANSWER: We don't want to destroy personal initiative. It is too sacred. What we need is the socialization of profit and doing away with the exploitation motive.

QUESTION: Somebody wants to know if any kind of an economic system will not work if every person is really a Christian?

ANSWER: When we have five fingers and no system, that is bad, but when we have cooperative system then the fingers work. We need system and coordination and the Cooperative movement provides that.

QUESTION: How can a minister promote Cooperatives when many of his people make their living by competitive business?

ANSWER: I have had many questions of that sort while traveling in America. Don't start with the difficult kind. Those competitors even need money, understand, and they don't like to pay much interest so start with the Credit Union and Mutual Aid cooperatives. Then teach them gradually how to cooperate about other things and ask them to change their occupation to be the managers of different Cooperative services, or service men in different Cooperatives. Gradually you can change their status and they shall be happier.

QUESTION: What shall be my place in the cooperative system if I am a grocer and own my grocery store?

ANSWER: I wish you would turn it into a Cooperative store right away. If you could be the manager of the Cooperative grocery you would receive a definite salary from the grocery. I think you could secure an income very nicely and I think you would be happier. In Sweden since 1925 they usually asked the grocery store owners in certain towns to be the managers of the stores when they were turned into Cooperatives. If you are willing to accept a definite salary from the Cooperative that can be done.

QUESTION: In North Manchester, Indiana, the business men support the churches and the College. We have some three hundred factory workers, poor though not suffering. Does our town need a Cooperative? How can it be started without disrupting the friendly relations which now are such an asset to our community?

ANSWER: You also need a Cooperative association, because as long as we continue in the profit motive we have disastrous consequences. Let us get rid of the acquisitive and exploitation motives.

QUESTION: What part should Christianity have in organizing these seven types of cooperatives?

ANSWER: Start study groups first. In the early apostolic period we had deacons. Their mission was to help the poor, so if you would have deacons to handle those things, it is good. If necessary, you may appoint special officers to study these questions. It is not necessary to involve the church as a whole. But you may ask some people of the church to move along these lines. In the churches in Japan all pastors and all people usually are concerned for the movement. It depends on your situation.

QUESTION: How can cooperation be practiced by a few in a competitive state?

ANSWER: It is very difficult to start with a few people, but when you have good study groups and education, it is not so difficult to start. Start with the easiest kind, Mutual Aid Cooperatives, then Credit Unions, then Consumers Cooperatives. The Consumers Cooperatives are the most difficult to start with.

QUESTION: There is a complaint that the Cooperative movement moves too slowly.

ANSWER: If you have good education, you can speed up very easily.

QUESTION: Can the Consumers cooperatives and Producers cooperatives work together successfully?

ANSWER: Yes, if they have brotherly love?

QUESTION: Will not the Cooperative movement lower the standard of living as we know it in America.

ANSWER: I don't think so. Now what is the standard of living? In Denmark, if you divide the wealth by the population, Denmark is the wealthiest country in the world. Because Denmark has one of the best Cooperative movements in the world. In this country, you have great wealth owned by certain people. Your division of wealth is this way: only a very few people are very rich. But ninety per cent of the people of this country are poor. So which standard do you say? In Denmark they are more on a level. When you have the Cooperative movement everybody has plenty. When you have the capitalistic movement, then there are many starving.

QUESTION: In this country, Producers' Cooperatives are generally hostile to Consumers' Cooperatives. How can this friction be overcome?

ANSWER: They are not true Producers' then, they are miserable, selfish organizations. But unless they would combine their forces with consumers their business is not standardized. They have fluctuation up and down—price fluctuations on commodities. They must have co-ordination with Consumers Cooperatives.

QUESTION: What do you mean by one Church but many Orders? What is the difference in Orders and Denominations?

ANSWER: As long as we have separate churches then there are times when we don't feel very responsible for helping the neighboring church. For instance, the Lutheran and the Presbyterian do not have the sense of responsibility for each other. In Japan I contribute to different churches to help the churches in different sections because I think it is necessary. If we have a real sense of the body of Christ or the Church, we must do

that. But some people want to have more beautiful hymns or some different forms, so they could have different "Orders" to suit their different desires for form. I mean, we need one big brotherhood movement and that must be the Church. Then those people who want differentiation due to religious teaching and education, they may have different Orders. That is my idea.

QUESTION: Unemployment seems to be caused to some extent, by machinery. How would cooperatives solve this?

ANSWER: If the whole of society possessed the machines they would be good indeed. The trouble is not with the machines but with our selfishness.

QUESTION: In what way can youth prepare today for the Cooperative society of tomorrow?

ANSWER: You need some education on Christian economics and ethics, based on Cooperation. In Japan primary students are taught Cooperation. And I wish that you also would have Christian economic ethics taught in Sunday Schools and I wish you would have some teaching on Cooperation. In Wisconsin they passed a bill in the State Legislature requiring education on Cooperatives. I wish you would do the same thing in this State.

QUESTION: Will you explain the Kingdom of God movement?

ANSWER: The Kingdom of God movement has three objectives—spiritual evangelism, educational evangelism and industrial evangelism. In the industrial evangelism we include the Cooperative movement to get the Christian economic ethics of the Cross of Jesus applied to industry.

QUESTION: What is the difference between Public Utility Cooperatives and the city-owned utilities in the United States?

ANSWER: We have also many city-owned utilities but when cities are very poor and have not much money, because they sometimes spend too much money for building roads, then we cannot wait to have the city government to construct water works. We start right away with a Public Utility Cooperative, having an agreement with the city that when the city is prepared to buy our water works, we will sell.

QUESTION: What percentage of Japan practices Christian Cooperation?

ANSWER: It is very difficult to say because all churches have some kind of Cooperative association. For instance, Credit cooperatives. In Tokyo, we have very good Mutual Aid hospitals and in Japan Christians are very eager to assist all sorts of Health Insurance cooperatives. The Christians are the basis and foundation of the cooperative movement and many Christians are eager to promote Consumers cooperatives. All the good cooperatives are headed by Christians.

QUESTION: As you bring to Japan and Japanese life the various advantages of occidental life, how can you be sure that life will not become a machine and mechanical as here in America?

ANSWER: You know that in the Medieval times when we had Christian cooperation, laborers were given the creative initiative for labor. When we study Gothic cathedrals, we find they were the result of the most wonderful creative efforts made by labor. We should have creative labor like we had in Medieval Christian Guilds. If we could have real Christian cooperatives, we should have more liberty given to labor and labor would understand the nature of labor: that it is necessary to culture and civilization, I don't think that the machine age would eventually bring human kind to be like machines. When we start spiritual control over machines we will have a good creative age.

QUESTION: What percentage of Japanese rural homes have electricity?

ANSWER: I think 99 percent. Only one out of 10,000 do not have electricity. But I am sorry to say, electric power is very dear.

QUESTION: What are the prospects of having projects like the TVA in Japan?

ANSWER: The Japanese government is protecting the electric power companies too much so we have a difficult time. Especially the Ministers of Commerce protect the capitalistic power system. More than 99 percent of the farmers have electricity. Japan is second in the countries of the world in electric progress. Electric machinery is well developed. When you think that Japan is a backward nation, it is quite a mistake. Japan is pretty well advanced in modern science and we print more new volumes of books than in America. Ninety-nine percent of all Japanese are educated in schools. So they read more than Americans do. In America, everybody has cars so they have more time to drive, but we are very poor and we have not motor cars so we stop and read.

QUESTION: What are the youth of Japan contributing to the cooperatives? And what is the general attitude of the youth of Japan toward the Christian religion in comparison to the customary religion of their parents?

ANSWER: I will explain the first question first. In Japan 5,200,000 families have joined Cooperatives and we have 1,220,000 subscribers to our "Light of the Home", a Cooperative magazine. The young men of different villages and towns distribute these copies. From each copy they get 2 sen so they earn about 24,400 yen each month and with this money they have started Cooperative education. They have a so-called Cooperative YMA. The Cooperative YMA is the most vigorous movement in Japan and their main objective is to fight against Communism. Communists want a revolution and violence so they fight against the YMA.

The second question: The young men's ideas about Christianity. Young men are coming to our crusade now. Formerly, young men in Japan—about ten years ago—were rather skeptical but now they are more and more coming, especially the farmers. We have about 100 Farmers' Gospel schools. In the Gospel school we include cooperative study. We teach four things: first, the New Testament; second, history of Christian Brotherhood; third, Biblical Agriculture, the ways to have mountain crops; and we teach the Cooperative movement. They like it. So we have more than 5,000 leaders educated in Farmers' Gospel schools. Now we are working to get more rural churches established. As a nation we have 9,600 villages. In time I am trying to get 1,000 churches.

QUESTION: What would you suggest as a probable solution to race and class consciousness among labor unions here in this country?

ANSWER: If you would educate them in the spirit of cooperation, you would have more enlightenment in the labor unions.

QUESTION: In your system what would we do with the great, indolent, dissipating class?

ANSWER: Educate them. I repeat, preach to them good cooperative Christianity that they may be converted.

QUESTION: What will be the position of the profiteers with a general growth of Consumers' Cooperatives?

ANSWER: They disappear.

QUESTION: Do you think the cooperative movement will ever be as prevalent in this country as it is in Japan, Denmark and Sweden?

ANSWER: In England they have about 6,000,000 families already members of Consumers Cooperatives. I don't see the difference between British Saxons and American Saxons.

QUESTION: Would you advise Consumer Cooperatives from church groups as such?

ANSWER: In the Acts of the Apostles, we find deacons helping the poor. So I wish you would revive the spirit of deacons of the Acts of the Apostles and then ask them to foster the spirit of cooperation very actively in the church. But it is not necessary to have the Consumers Cooperatives in the church, but if you would have Mutual Aid Cooperatives in the church, it would work nicely. I have established many Mutual Aid Cooperatives in the church and it is working nicely.

QUESTION: Do the Credit Cooperatives take mortgages on property of borrowers?

ANSWER: Yes. Credit Cooperatives can take mortgages if they want to. We have "pawn shop" Credit Cooperatives and we take mortgages.

QUESTION: Is the Japanese Military Party opposed to the cooperative principles for the benefit of the farmers and distressed classes in Japan?

ANSWER: They are very ambitious that the nation would decide to be military, but they don't know much about the economy of Cooperation.

QUESTION: Have you written any book or books which further explain some of the other various types of cooperatives you have discussed?

ANSWER: Harpers will publish "Christian Brotherhood and Economic Reconstruction".

QUESTION: What is the relationship between Credit Cooperatives and Life Insurance Cooperatives?

ANSWER: I wish they should be united. The Credit Cooperatives should be the branches of the Life Insurance Cooperatives. The books must be separate but the system must be one.

QUESTION: Can Cooperatives be organized on a national scale so that they will remain free from corrupt politics?

ANSWER: Yes.

QUESTION: What is a yen in American money?

ANSWER: Only 30 cents, formerly fifty cents. We used too much money for Manchukuo so the standard of money was lowered.

QUESTION: Is there danger that this emphasis upon the material will eclipse the evangelistic vision and effort in the Kingdom of God movement?

ANSWER: Do you mean if we speak too much on the Cooperative movement does it hinder the Kingdom of God movement? Shall we drop part of the Lord's prayer? "Forgive us our debts", that is quite materialistic. Shall we pray only the three items in the Lord's prayer that deals with the spiritual and then say "Amen"? Jesus prayed for bread and for debts and escape from temptation, so we must Christianize our daily economics. We must Christianize our daily living. When we go to church we have a good time. Then when we go out, we are pagans. That is not right. We must have Christianity seven days a week.

Date Due

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